The LUTHERAN

NEW CATECHISM

Inter-Lutheran committee completes modern translation

Vol. 43, No. 46

AUGUST 16, 1961

BROKEN PROMISE

TWELVE-YEAR-OLD boys don't cry—especially not at camp. That's why I was taken by surprise one day when freckle-faced Bob, twelve and big for his age, ran up to me sobbing.

I had been a counsellor long enough to expect anything. The test of a situation was always how you handled it. But when I tried a cheerful, "Well, what happened?" the youngster began to sob even louder.

Finally he calmed down enough to tell me in almost inaudible tones, "I have broken a promise to God."

That was a new one, even after my ten years experience as a camp counsellor! But before I could recover from the remark, Bob added, "I promised God that I would not curse any more and I wanted so much to keep this promise!"

THE OPPORTUNITY was there. Now it was up to me to handle it. We talked and thought about God for quite a while that evening. We discussed his demands on us and his understanding of our sinful weakness. A beautiful sunset helped remind us of God's love and before we were finished Bob seemed calm and relieved.

In the humility of a child and the privilege of witnessing to our faith, Christ had indeed been present and spoken to both of us.

—BRUCE E. RICHARDS

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August 16, 1961

THIS WEEK . . .

● COVER STORY. The four men in the cover picture are gazing fondly at a little book they shared in producing, a new translation of Luther's *Catechism*. By this time next year practically all Lutheran congregations in America are likely to be putting the new Catechism into use in confirmation classes.

Dr. Gustav Wiencke (*see* "New Catechism Coming") reports that 95 per cent of those who have seen the "Field Test Edition" are convinced that the new translation is a great improvement over any now in use. He tells how the project started, who was responsible, what ground rules were adopted in making the translation, and when it will be available.

● MAYBE IF Alex Summers had copies of the new Catechism, he would stuff them in bottles and float them across the Atlantic. That's the way he has been distributing gospel tracts for 15 years — with some surprising results. *See* "Waves Carry the Word."

● WHAT sounds like a bit of interoffice competition, between the Stewardship and Worship departments at the Church House, gets aired this week in "Worship Notebook." We'll reserve space in some future *Lutheran* for a reply from the Stewardship men. Meanwhile Dr. Brown is far away in Finland, and will be lecturing elsewhere in Europe until early September.

● EVEN IN SUMMER, when congregational activities taper off during vacation time, there's plenty of "News in the churches" which our 50 faithful correspondents report to *The Lutheran*. These correspondents are carefully selected individuals who mail their news on a definite schedule (once every three weeks from areas where this magazine has numerous readers, to a minimum of once in eight weeks from areas where our readers are scarce).

THE CHURCH IN THE NEWS

East-West flow mounts

Looking at it from the platform of a West Berlin railroad or subway station, the scene was unimpressive: a cluster of people, carrying knapsacks, cardboard suitcases and overcoats despite the heat, were dragging weary children toward the street.

But for Germany and the world this scene, repeated thousands of times day after day, spelled out the human dimensions of the cold war. In 12 years, 2,600,000 people had fled from East to West Germany, and this month the flood was still mounting, even though the Communists were doing their utmost to stop it.

In 1960, 199,188 refugees left the East Zone. In the first six months of this year, 103,159 fled, and July saw a record monthly total of 30,144. Berlin's Marienfelde reception center alone processed 1,000 a day. And even though controls at check points were tightened by the East German police, arrests of would-be refugees were made and Communists claimed that a mounting number of polio cases in West Germany amounted to an "epidemic" and made further restrictive measures necessary, the exodus went on.

East Germans were clearly afraid that with a worsening of the international situation and the Soviet threat of signing a separate peace treaty with the East German Communists, the route to freedom through West Berlin might be cut. The first days in August saw a further increase of arrivals from the East.

Don't reach for the gun

Church leaders were worried. The chasm between Marxism and Christianity was widening, and Christians living under communism were in daily conflict with the regime that claimed their allegiance. Bishop Hanns Lilje of Hannover said in a television interview that while the conflict between Marxist doctrine and the Christian faith could not be solved, the Christian did not have to draw the conclusion that he was committed to "massive, bloody, violent resistance."

"To the contrary," he said, "the Christian will stay where he is without abandoning his faith. From the practical viewpoint I would not advise anybody to reach for the gun. This would not be a wise political decision." As to East German pastors, Bishop Lilje said, they had a clear duty to stay with their flock.

Inner mission workers of the Evangelical Church in Germany were alerted to abandon vacation plans and help provide for thousands of children and teenagers in refugee camps. Bishop Reinhard Wester of Schleswig, the Church's refugee director, pressed an appeal for baby and children's clothing and relief goods for refugees who crossed the border without personal effects. Bishop Hermann Dietzfelbinger of Bavaria chided German authorities for still keeping thousands of East Zone refugees from previous years in Bavarian camps.

New target: Gerstenmaier

New target for East German Communist propagandists became a prominent Lutheran church leader. Dr. Eugen Ger-

stenmaier, who had spent many months in Nazi jails and concentration camps and was condemned to death for his part in the anti-Nazi resistance movement, was a "Nazi propagandist in clerical robes," the Soviet Zone press and radio announced.

Dr. Gerstenmaier, now president of the West German Bundestag (House of Representatives), taught theology at the University of Berlin until the Nazis forced him out in 1938. He took part in the abortive plot against Hitler in 1944. After the war he directed the relief operations of the Evangelical Church in Germany through the *Hilfswerk* until elected to the Bundestag in 1949.

Turning facts upside down, the Communists charged that Gerstenmaier had engaged in the "psychological preparation of Hitler's wars of aggression," supporting his anti-Jewish policies, and forcing church leaders to collaborate with the Nazis.

Said Gerstenmaier: "I've always known that swindlers are at work in East Berlin but this material must have been engineered by idiots."

Delayed echo from Budapest

Last May Dr. O. Frederick Nolde told the annual convention of the Ministerium of Pennsylvania at Buck Hill Falls, Pa., that the U.S. and Great Britain should continue to strive toward an acceptable agreement on a banning of nuclear tests with Soviet Russia. Dr. Nolde, dean of Philadelphia Seminary's graduate school, is director of the Commission of the Churches on International Affairs of the World Council of Churches.

He also opposed the Soviet proposal for a tripartite administration of a test ban as unworkable and as a dangerous precedent for further negotiations in the United Nations.

COLD WAR'S HUMAN DIMENSION
West Berlin Mayor Willy Brandt listens to East German woman's emotion-packed tale at Berlin Kirchentag rally last month

This month an echo came back from Budapest where *Evangelicus Elet*, a Hungarian Lutheran weekly, criticized Dr. Nolde for speaking out against the Russian plan. Dr. Nolde, the paper said in an unsigned article, was clinging to obsolete ideas and seemed to be forgetting that the world balance of power had changed.

Referring to the Communist-sponsored Christian Peace Conference last month in Prague, the paper urged Dr. Nolde to "realize that the WCC is not the only forum where Christians can discuss international problems." It concluded with the warning that "in the light of the resolutions passed at the first Christian Peace Conference we shall examine all statements made by the WCC through its organizations very critically."

Kirchentag in Norway too

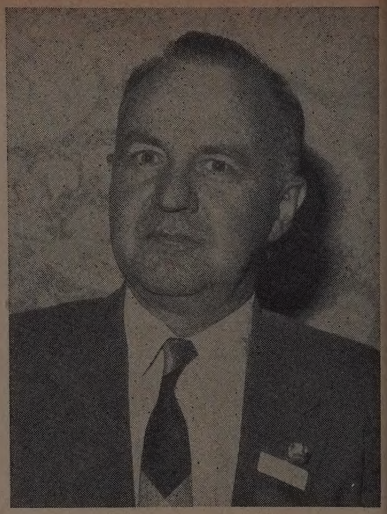
German efforts to reactivate the lay membership of the churches are having effect on other countries. French Protestants report a blossoming of church-related lay movements along the lines of the German academies. Norway held its first *Kirchentag* in Trondheim at which Dr. Kurt Schmidt-Clausen, newly elected secretary of the Lutheran World Federation, spoke on the world-wide role of Lutheranism. The four-day meeting was well attended, and annual rallies in different locations are being planned for the future.

Far-flung frontier

The Christian theology of the cross did not originate with a cross between two golden candlesticks on white linen, but with a cross "between two guilty criminals just outside the Jerusalem garbage dump." The reminder that the Christian's concern is the whole world and every condition of man came from Theologian William H. Lazareth of Philadelphia Seminary. His audience: the 350 delegates and visitors to the United Lutheran Church Men's 23rd biennial convention at Wagner College.

There is, said Dr. Lazareth, too little concern over the practical applications of the Christian faith. "All too often heat replaces light, emotion takes the place of reason, and the word of God is either conveniently forgotten or twisted out of shape and context to baptize our own preconceived notions."

Said Theologian William Muehl of Yale Divinity School: "It is one of the tragic ironies of history that the Reformation, which was meant to assert the sovereignty of God over all areas of human life and man's ability to make a vocation of every task, has dwindled away into a pietistic individualism."



AUBREY MAUNEY
Second term as ULCM president

Instrument of God

"Laymen alone can give the mission and message of the church," said J. Bruce Weaver, director of evangelism for the Board of Social Missions. "It is by your witness and your service in the world that the world comes to hear and to trust the gospel."

Delegates studied the Bible under the guidance of ULC President Franklin Clark Fry, who acted as convention chaplain, and listened to Andrew W. Cordier, under-secretary for General Assembly affairs of the United Nations, who warned them to be prepared for unrest in a world where new nations are rising and for a reappraisal of America's image abroad. "Too long the world has seen the U.S. only as a nation of riches and wealth," he said. Time has come for Americans to emphasize their moral and spiritual resources.

The convention re-elected for a second

term as president textile manufacturer Aubrey Mauney of Kings Mountain, N. C., with J. Russell Barley of Beaver, Pa., and Eugene H. Kelchner of Merchantville, N. J., as first and second vice presidents, and approved a resolution that defined the "frontiers of churchmanship" the ULCM had chosen as theme for the meeting.

"We acknowledge our share of responsibility for factors that fashion and perpetuate injustices, that set one group against another, and for the other social maladjustments, both at home and abroad, which are part and parcel of the perils of our time," the resolution said. The whole realm of secular life, "with its political institutions, social arrangements and economic operations, is a chosen instrument of God for the preservation and ordering of human life."

Aid for Foreign Aid . . .

President Kennedy's foreign aid program, and specifically the request that Congress approve a five-year financing plan for a Loan Development Fund, was having tough sledding on Capitol Hill, but 257 prominent Protestant, Roman Catholic and Jewish churchmen came to the aid of the Administration.

Congress has been particularly reluctant to give up its prerogative of reviewing foreign aid spending every year. A message, signed by 162 Protestant leaders as individuals, urged lawmakers "to adopt a comprehensive foreign aid program which includes the five-year financing provision." Roman Catholics and Jews signed their own statements. Among Lutheran signers was Dr. F. Eppling Reinartz, president of Southern Seminary.

. . . for immigrants . . .

President Kennedy ought to take leadership in developing a "non-discriminatory, humanitarian" immigration policy, 50 national organizations concerned with aid to immigrants urged this month. Among them was the National Council of Churches' Church World Service, the YWCA, and the American Friends Service Committee (Quakers).

In a message to the President, the organizations called for more generous immigration quotas, more liberal granting of visas to immigrants seeking to join family members in the U.S., and preferred treatment for refugees and people with special skills needed in the U.S.

. . . and migrant workers

Religious welfare agencies were, for once, on the receiving side as the Senate Labor Committee approved five bills to improve the lot of migrant farm labor. Church organizations, including spokesmen for the National Council of Churches, had long campaigned for reform legislation in the field.

The bills make available federal funds for education of children and adults among migrants and prohibit children under 14 to work on farms except on family or neighboring farms.

Austrian Lutherans gain status

Ever since Austria re-emerged from World War II, reviewed its laws and reestablished itself as an independent nation, Austrian Lutherans and Reformed had waited for a law that would spell out their legal status in the overwhelmingly Roman Catholic country. This month, 100 years after Protestants had first received a measure of legal recognition, the Austrian Parliament approved the law. A new constitution for the Evangelical Church (Lutheran and Reformed) had been approved by the government 12 years ago.

The new law grants Protestants full

equality with Roman Catholics, including legal protection for officials, congregations and institutions of the church and recognition of religious garb. It gives the church legal rights to provide for education, religious instruction and chaplaincy services, and grants it freedom to continue its membership in the World Council of Churches and participation in the ecumenical movement. Lutherans represent 90 per cent (394,000 members) of the Austrian Evangelical Church membership.

Thou shalt not steal

The seventh commandment clearly applies to the question of American reluctance to return German private property seized during World War II to its owners, a Lutheran clergyman told a congressional subcommittee this month.

Pastor John A. Scherzer of St. Matthew's (ALC) Church in Washington, D. C., and former secretary for European affairs of the National Lutheran Council, urged Congress to return $300 million worth of private property to its German owners. America, he said, has "sinned as a nation" in keeping such property as "war loot" and was setting a poor example to the world of its respect for individual property rights.

Pastor Scherzer testified as director of the committee for return of confiscated German and Japanese property before the House Interstate Commerce Committee's subcommittee on alien property now deliberating on what to do with alien assets more than 16 years after the war's end.

LWA gains ground

Encouraging news came from Lutheran World Action's Rollin G. Shaffer late last month as he reported that contributions to the National Lutheran Council's annual appeal supplying aid to needy people overseas and providing a ministry to U.S. military personnel were 5 per cent over last year's receipts at the mid-campaign mark. As of June 30, $1,460,726 had been received. This was 35 per cent of the 1961 goal of $4,179,000. At the same time last year, contributions received amounted to 30 per cent of a $3,980,000 goal.

LWA's largest individual contributor, the United Lutheran Church, has so far contributed $796,800 out of a total 1961 goal of $1,920,076. Five other NLC bodies had contributed from 17 to 30 per cent of their goals.

"LWA directors and church leaders generally are making a greater effort, and there are signs of increasing widespread interest," Pastor Shaffer, LWA's assistant director, said. International developments and current crises in such places as Africa and Germany are "keeping people aware of needs around the world." Requests for LWA promotional material has gone up, he reported, and the agency's African motion picture, *Date with Revolution*, has had over 1,100 bookings so far.

More than money needed

Younger churches in Asia and Africa need more than money from the established churches in Europe and America. They need "people who are willing to respect their fellowmen of Africa and Asia in their different surroundings and be their brothers," Bishop Heinrich Meyer of Lubeck told the Lutheran World Federation's Commission on World Missions at a meeting in West Berlin this month. The meeting was attended by 120 representatives of 60 mission societies in 25 countries.

Bishop Meyer, chairman of the commission, called for concerted action to

'understand our mission task as a common task" and pointed to the need for more doctors, nurses, craftsmen and technicians to be sent overseas. Currently Lutheran missions have 3,800 people working in the field.

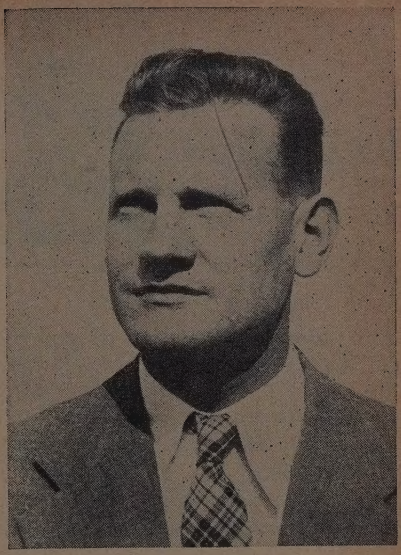
Two continental Lutheran conferences are being planned by the commission in the future dealing with Asia and Africa, Director Arne Sovik reported. The third All-African Lutheran conference is scheduled for 1965 in Addis Ababa, capital of Ethiopia. It will deal with "Partnership in Missions."

Special need, Dr. Sovik reported, is for better training of African pastors. LWF's world mission budget provides over $70,000 for three new theological seminaries in South Africa, Ethiopia, and Cameroon. An increasing number of African students have been enabled to obtain theological education abroad, especially in Germany where the "Pastors for Africa" campaign has had considerable success.

Dangerous Angola

Protestants have been vocal in complaining of harsh repressive measures used by Portuguese government troops in keeping down a smoldering rebellion in Portugal's century-old West African colony of Angola. Death toll among Methodist pastors and teachers was high, Methodist Bishop Ralph E. Dodge reported, and Baptist missionaries charged that the Portuguese were trying to exterminate all educated natives.

This month the Methodist Board of Missions announced that Missionary Raymond E. Noah, a Tennesseean, had been arrested in Luanda, Angola's capital, on July 14 on the charge that he helped Angolan students to flee Portugal. Mr. Noah, in Angola since 1950, had been directing Methodist work in Luanda.



MISSIONARY RAYMOND E. NOAH
Jailed in Angola

Another victim of Portuguese efforts to maintain control in Angola was Dr. Cecil Scott, director of the Evangelical Missionary League and a British subject, who was arrested at the same time. Dr. Scott had for many years directed the training of Protestant missionaries of all nationalities assigned to Portuguese overseas territories. The British ambassador in Lisbon protested Dr. Scott's arrest and demanded that he be either tried on specific charges or released.

And so forth

New Lutheran World Action filmstrip will depict Lutheran activity in Latin America. Titled *Tomorrow Is Here,* the 30-minute strip will be distributed in September. A 30-minute color movie and two other filmstrips also show Lutheran World Action activity south of the border.

WASHINGTON

By ROBERT VAN DEUSEN

FOREIGN AID

GROWING PRESSURE for adjournment of Congress by Labor Day made it likely that some of the big legislative items would be carried over into the next session. Chief among the delayed issues may be medical care for the aged and federal aid to education.

One decision that could not wait that long was the nature and amount of the foreign aid program. With a rethinking of U.S. economic, technical, and military assistance as one of President Kennedy's aims, and with an increase of world tension raising this to a high priority, a big floor debate was inevitable.

Senate and House committees had completed work on an omnibus foreign aid bill which incorporated most of the President's requests. The biggest contention was on the provision for borrowing money direct from the treasury to loan to other countries for economic development.

THE REASON this idea had met so much opposition was that it would take away from Congress the prerogative of annual appropriation. Foes of the direct borrowing technique called it "back door financing."

Proponents of direct borrowing, including President Kennedy, claimed that this was the only feasible way to introduce long-term planning into the foreign aid program. The uncertainty as to what projects are to be continued from year to year prevents the recipient countries from projecting realistic plans into the future.

This limitation became more serious when the emphasis shifted to long-term loans for specific development projects. Before such loans could be approved, the borrowing countries would be required to introduce sound fiscal policies, to improve administrative procedures, even to alter social and educational patterns. It would be difficult to insist on such requirements unless in turn the U.S. officials could give reasonable assurance that aid for particular purposes would be continued from year to year.

New trends

THERE WERE several other shifts in emphasis in President Kennedy's proposed foreign aid program. One was the separation of military assistance from economic and technical assistance. When the two were administered together, the aims of the two programs became confused and military considerations tended to dominate the program.

Major stress would be placed on development assistance which would aim to put the emerging countries on their feet. A new emphasis on social needs—schools, hospitals, public health—involving the welfare of people, would augment the economic approach which would build roads, railroads, and dams.

The foreign aid proposals will run as usual into vigorous opposition, both as to the philosophy of the program and as to the amount of money to be spent. When the chips are down, the majority will accept the fact that the use of U.S. funds to undergird the stability of countries desiring to remain free is a good investment in world peace.

New Catechism Coming

It will still be Luther's, but not the familiar English translation we have used 61 years. Maybe Eddie won't be puzzled by hard words

By GUSTAV K. WIENCKE

EDDIE PROPPED his elbows on the dining-room table and groaned. "Mom, the pastor says we got to memorize the fifth partition."

Eddie's mother, ignoring her twelve-year-old's bid for sympathy, corrected him, "You mean the fifth *petition.*"

"Really that isn't so bad," she went on. "When I was your age, we had to memorize the catechism from beginning to end. We had to say it in front of the whole church, too."

Eddie's grandmother could remember when she, also, committed the catechism to memory—in German.

Probably many grandparents of 1961's confirmation pupils take pride in what they had to go through in old-fashioned Swedish, or Danish, or turn-of-the-century American catechetical classes. From Madagascar to Lapland, from Hong Kong to Long Island, memorizing part or all of Luther's *Small Catechism* has been standard fare for early teenagers in the Lutheran Church. Those adults who become members by attending the pastor's class are about the only ones who escape this hurdle—and thereby deprive themselves of the chance to tell their children, "When I was your age in confirmation class . . ."

EDDIE STARED down at the solid paragraph before him. It was Luther's explanation of the fifth petition of the Lord's Prayer, and looked like the fine print in an insurance policy. Eddie's teacher had been sympathetic to the little seventh-grader. He had been trying to help the boy catch the vigorous impact of Luther's classic summary of Christian faith and practice.

But before Eddie could appreciate the

Dr. Wiencke, ULC Board of Parish Education editor, contributed substantially to the preliminary studies and translation work of the Intersynodical Catechism Committee and designed the typographic format of the "Field Test Edition."

terse, unsentimental, fundamental statement of Lutheran faith and life, he had to master the vocabulary of a text dating back to 1898. To a space-age youngster of today, the language that a past generation found natural seems exotic—words such as "conjure" and "chaste," "deem" and "esteem," or phrases such as "put a charitable construction upon," or "support of this present life." Eddie's grandfather was used to sonorous 19th century phrases such as "use our endeavors," "faculties of my mind," or "make us sensible of," but they bewildered little Eddie and made him feel that religion had to be complicated and dusty.

LUTHER'S BRIEF EXPLANATION OF THE CHRISTIAN FAITH HAS BEEN THE MOST INFLUENTIAL TEXTBOOK EVER WRITTEN

Privately, Eddie's teacher and many others raised the question, "Can't we have a catechism that is easier to understand and easier to commit to memory?"

THIS GROUND SWELL of question and comment has been rising in all Lutheran churches in North America. A cautiously revised version of 1929, called the Intersynodical Catechism, had been tried but it did not catch on and had been turned down by United Lutherans as an official text. It seemed time to try again, and in 1956 an all-Lutheran committee sat down in a Chicago hotel room to help Eddie out.

The idea was to translate Luther anew from the German into English that would be understandable to the American youngster of the 60's and 70's. Preliminary work had indicated that the idea was feasible and all Lutheran boards of parish education backed the venture solidly, including the Lutheran Church—Missouri Synod. (The Joint Wisconsin Synod was invited to participate, but did not respond.)

After years of slow-motion study and on-the-field classroom testing of the entire new version in all parts of the country, the translation committee put the finishing touches on the new translation at its May 1961 meeting. The new text is complete, but what does it look like?

EDDIE'S MOTHER, particularly his teacher, and Eddie himself can see by comparing the Fifth Petition in the old and new versions. What Eddie had been trying to memorize reads:

What is meant by this petition?

We pray in this petition that our heavenly Father would not regard our sins nor deny us our requests on account of them, for we are not worthy of anything for which we pray and have not merited it, but that He would

TIME WILL TELL

grant us all things through grace, although we daily commit much sin and deserve chastisement alone. We will, therefore, on our part both heartily forgive and also readily do good to those who may injure or offend us.

n the new text, Eddie will see in easy-o-read print:

WHAT DOES THIS MEAN?
We ask in this prayer
that our Father in heaven would not hold our sins against us
and because of them refuse to hear our prayer.
And we pray that he would give us everything by grace,
for we sin much every day
and deserve nothing but punishment.
So we, on our part, will heartily forgive
and gladly do good to those who sin against us.

When the new version is finally re-ased officially, no doubt it will raise arp questions across the church. The riter has been quizzed about the new rsion and these ten questions frequently me up:

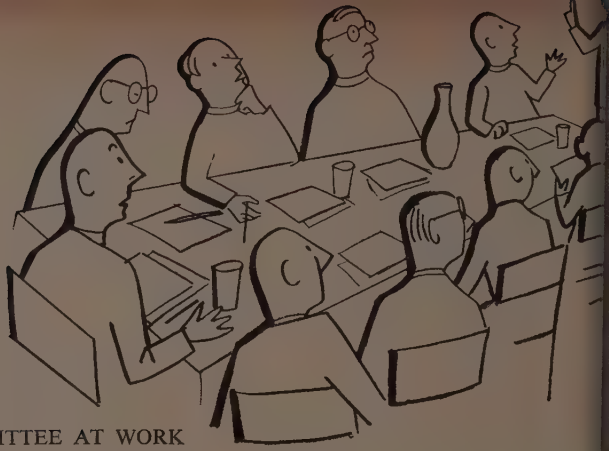
1. *Did the committee change the cate-ism?* A loaded question. Four hundred ars of usage have canonized the *Small Catechism* until altering it would be like writing a fourth article to the Apostles' Creed. No other book of instruction has enjoyed such wide and prolonged popularity among Protestant churches.

Lutherans in more than fifty countries think alike because they have grown up with the catechism. It links today's church with the tenacious roots of four centuries of evangelical Lutheranism. For a while the committee had talked about a paraphrase on the one hand and a radical abbreviation on the other. It quickly abandoned both, because no universal agreement could be expected if the committee cut loose from Luther's historic text, that of 1531. (To the 1531 text, the committee did add "The Office of the Keys" because, though not by Luther, it has long been part of Lutheran catechetical tradition.)

2. *What do you mean by a "modern English" version?* The new version uses language intelligible to the modern American adolescent. Instead of a word-for-word translation of Luther, it goes back to Luther's basic ideas and puts them into the vocabulary of today. Some words like "sanctify" and "redeem" were retained because they belong to the special vocabulary which every Christian should possess.

The translation faced many problems because of words which have lost the meaning they had in the past. For example, "conjure" (or "practice witchcraft" in some other English versions) has been omitted from the explanation to the Second Commandment. Eddie probably does not understand either term. "I can't even do card tricks," he says. A phrase like "put the most charitable construction upon" becomes simply, "explain in the kindest way."

The new version is lean and muscular.



COMMITTEE AT WORK

The 86 words in the Fifth Petition quoted above become 69 words in the new version. This terseness is accomplished in part by a return to Luther's own brevity, as for example, in his briefer wording of the Commandments. Following the 1531 text, the Fourth Commandment reads: "Honor your father and your mother."

On the other hand, there has also been a revision by subtraction and condensation. "Assist and comfort" becomes "help" in the Fifth Commandment. "Raise injurious reports against our neighbor" is trimmed away because the word "slander" covers the same idea. The inaccurate "let loose his cattle" is a mistranslation of the German word, *abspannen* (to wean away), and it has been omitted from the Tenth Commandment.

Luther's text was written originally for Saxon peasants and for the old-time household where the housefather had moral, religious, and economic responsibility for a dozen children, his wife, and assorted milkmaids, stable boys, and farm hands. This rural flavor may seem strange to modern urban youth who have been asked to memorize:

> We should so fear and love God as not to alienate our neighbor's wife from him, entice away his servants, nor let loose his cattle, but use our endeavors that they may remain and discharge their duty to him.

While the rural illustrations Luther used cannot simply be deleted without rewriting the catechism, the new version did modify some. The above now reads:

> We are to fear and love God
> so that we do not tempt or coax away from our neighbor his wife or his workers,
> but encourage them to remain loyal.

3. *Is there anything very different in the new version?* The committee did not try to be different. However the explanation to the commandment on adultery may seem different. The older version read:

> We should so fear and love God as to be chaste and pure in our words and deeds, each one also loving and honoring his wife or her husband.

A word-for-word translation had seemed slated for committee approval when, in a fourth draft, a more plain-spoken version won the day. It reads:

> We are to fear and love God
> so that in matters of sex our words

and conduct are pure and honorable, and husband and wife love and respect each other.

Field-testing this version indicated a favorable response. Greater frankness is in order because of the emotional confusions of adolescents regarding sex. Instructors who were ready for it welcomed the open door to some basic sex education, and children using this version are not left in doubt what the commandment means.

4. *What was done with the Second Article of the Creed?* This section has been universally regarded as the gem of Luther's Catechism and the essence of evangelical faith. It now reads:

I believe that Jesus Christ—
true God, Son of the Father from eternity,
and true man, born of the Virgin Mary—
is my Lord.

He has redeemed me,
a lost and condemned person,
saved me at great cost
from sin, death, and the power of the devil—
not with silver or gold,
but with his holy and precious blood
and his innocent suffering and death.

All this he has done that I may be his own,
live under him in his kingdom,
and serve him in everlasting righteousness, innocence, and blessedness,
just as he is risen from the dead and lives and rules eternally.

This is most certainly true.

5. *Why was a committee chosen to do the work?* Luther's catechism was a one-man job, and its poetry and rhythm are the creation of an individual genius. Today what is needed is not a new catechism, or a brilliant "Phillips-like" translation, but a single English text upon which all Lutheran educators could agree.

With today's highly mobile population, it is important that wherever Eddie may move, or in whatever Lutheran church he may be instructed, he will have before him the same text of Luther's catechism. (At present, half a dozen variant texts are used.)

To achieve this basic purpose, a representative committee was set up and the hope expressed that all churches which participated will recommend the new version as an educational tool in confirmation instruction. An individual translation could not achieve such status.

6. *What disagreements did the committee have to face?* Back in 1956 when Missouri Synod representatives sat at the same table with those from the ULCA, ELC, Augustana and other Lutheran groups, the committee gingerly avoided any hurried decisions. It had before it a set of guiding principles that gave a working definition of its task. Then for a long time, it engaged in painstaking "word studies" of the entire text.

In this they were assisted by a massive German historical commentary by Johannes Meyer which was put on microfilm and made available to all Lutheran seminaries because the book is out of print. Then first tentative drafts were proposed, section by section, without pushing for any firm agreement. Finally when the time came for hard-and-fast decisions on each word and phrase, the committee was ready to face its decisions without embarrassment.

The support of a comfortable majority lies behind almost every word, though the text does not represent unanimous agreement. Throughout its task, the com

These are the m

mittee worked in the finest harmony. No one person tried to dominate it; no blocs—conservative or liberal—developed; no sharp theological differences hindered its progress.

Missouri Lutheran members seemed particularly eager for the venture to succeed. They were aware of the need for a more teachable, easier-to-memorize version because they have been using an even more antiquated text than have mos NLC churches.

7. *Who were the big wheels on th committee?* A permanent chairman wa selected in the person of a soft-spoke and experienced Augustana Seminar professor, Dr. Paul Lindberg. Anothe seminary professor, Capital University Dr. Gerhard Doermann, served as secre

made new translation

ary. A keen and nervous man with positive opinions, he was equally gracious in his acceptance of the majority view.

Missouri Synod's deeply dedicated editor, a master of German as well as English, the venerable Dr. Arnold C. Mueller, delved deeply into the meaning of Luther's German. His colleague, a brilliant Harvard and Concordia Seminary graduate, Dr. Allan Jahsmann, provided a discerning feel for today's adolescent. ALC's Dr. William Streng of Wartburg Seminary often pulled the committee back

Front Row, left to right: Arnold C. Mueller, Paul M. Lindberg, Allan Jahsmann, Arthur Tolo, S. S. Kaldahl. Back Row, left to right: Freeman Sveom, Donald R. Pichaske, Gutav K. Wiencke, Gerhard Alexis, Gerhard E. Frost, William Streng.

to a more sober point of view when it was inclined to try an experimental phrase.

Professor Gerhard Alexis of Gustavus Adolphus College, an expert in English, was an invaluable resource in matters of style, rhythm, clarity. In his quiet way, Pastor Freeman Sveom reflected the Scandinavian background of the catechism for the Lutheran Free Church, and Pastor S. S. Kaldahl (now of the merged ALC) did the same with reference to the Danish text. Professor Arthur Tolo of Luther College, Decorah, Iowa, stimulated the thinking of the committee in the direction of the most brief and pointed version possible and reflected the practical experience of a pastor. Dr. Gerhard Frost of ELC's Luther Seminary often posed suggestions that blended a fine dignity with a sensitive pastoral concern. I served as ULCA representative during the entire life-span of the committee, and Dr. George Forell, Dr. William Lazareth, and Pastor Donald Pichaske served for varying periods.

8. *How did the committee field-test the new version?* Using the new research departments of three boards of parish education, a random sample was taken by inviting every 50th congregation in the yearbooks of ALC, ELC, LFC, UELC, and ULCA to test the new version. As a result 221 congregations accepted the invitation. Missouri Synod congregations and parochial schools were selected by their officials for the field-testing.

As the IBM cards which recorded the test findings flew through the machine, they registered an overwhelming green light for the new version. Only 4 per cent of the pastors felt that pupils did not find it easier to understand and 5 per cent said that it was of no help in catechetical instruction.

A batch of letters, written by pupils of Missouri Synod parochial schools welcomed the new version. To sober the committee and keep it humble, there were many "we like it, but can you change this . . ?" letters from pastors and teachers. One pastor sent in a new translation of his own for the Third Article of the Creed. The Saskatoon seminary faculty joined in a request for more evangelical grace in the Ten Commandments and suggested an addition to "I am the Lord your God."

Wrote one pastor, "The class found it much easier to memorize and understood it well enough to be stimulated to excellent discussions. By a class poll they decided that the new translation was by far more understandable." But he went on to comment on the section on the Lord's Supper, "Often it is too simple and spells out too clearly the meaning, thus diminishing the element of mystery of the Sacrament."

9. *Will this be the official Lutheran catechism?* All Lutheran churches subscribe to the *Small Catechism* as a classic and normative statement of Lutheran doctrine. It is included in the authoritative *Book of Concord* and the recent new edition of the book includes an excellent historical translation by Dr. T. G. Tappert. That text will continue to be the official one. What this new version seeks is to become a teaching tool which is suitable for the instruction of children and young people and which can be used in common by all Lutheran churches in North America.

10. *When can we see the new text?* The final draft will be turned over to the sponsoring boards of parish education in October through the Intersynodical Parish Education Committee. Pending favorable action, the new text should be available in the summer of 1962.

Waves Carry the Word

The Scottish fisherman knows more about winds and tides than words but his faith reaches many people

IT WAS SPRING, a Norwegian spring, crisp and clear. Neat lines of fishing vessels lay at anchor in the middle of Sandefjord's beautiful natural harbor. The Norwegian crews were ashore.

Ornulf Holden walked from the hills to the rocky shore, searching the beach for flotsam. He stooped and picked up a bottle 16 inches long. Holden was about to throw it back when he noticed something inside.

He opened the bottle and pulled from the wrapping three Gospel tracts and a slip of paper bearing the name and address of the sender. The bottle had come from Scotland, four hundred miles across the North Sea.

ALEX SUMMERS STARTED this unique method of spreading the Gospel in 1946. He inserted tracts into bottles and threw them overboard from the fishing vessel on which he was a crewman. Replies from finders indicated that water seeping into the bottles ruined the print. He kept the water out by rolling the tracts tightly into pencil shape and sealing the bottle with tight-fitting cork and screwtop.

From then on, Alex dropped his messages into the North Sea as soon as he was far enough from the coast. He knew winds and tides and could guess where they would wash ashore. Finders wrote back and told him more about the duration of their trips and their points of arrival.

Average rate of speed was 50 miles per week. Norway would be reached in seven weeks, Denmark in nine. Bottles, he discovered, had an amazing rate of survival even during the wildest winter storms. Most of them brought in a note from a finder. Up to last March, Alex "shipped out" 694 bottles, and since he is now retired, he's increasing "production." Launching point has become a rocky peninsula near his home.

RESPONSE HAS BEEN rewarding not just because somebody found Alex Summers' messages but because of the reactions to their meaning. Alex has had little education, and his spelling is poor. Messages he receives in foreign languages have to be translated for him. But he has established an international circle of friends who share their religious faith.

A Baptist in England was encouraged by what she read. A Danish invalid expressed gratitude for the comfort it bore. A Norwegian tuberculosis sufferer was uplifted. The editor of a Stavanger (Norway) newspaper wrote of publishing the contents of one bottle and of the interest it had aroused. A Dutch skipper reported finding a bottle in mid-sea and asked

BY A. C. CORDINER

Alex to call him one evening at seven o'clock on the ship's radio.

Many letters come from teenagers. Two 13-year-olds from Sweden sent elaborate drawings of themselves, looking out of their beach house on a seldom visited island, finding the bottle. A girl from Germany wrote an inquisitive letter about the Christian faith. It seems that young people were touched by the Gospel they had discovered on a beach while a sermon might have meant nothing to them.

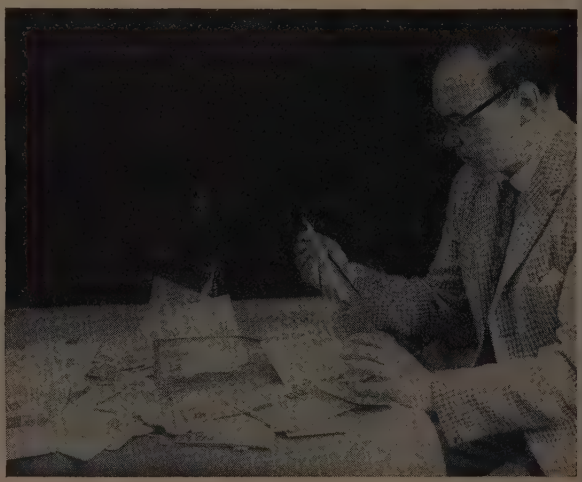
THE MAN WHO SET this strange adventure of spreading the Christian message in motion is now 70 years old. There's no picture of him available. He won't let a photographer come near him. It's against his convictions to become known as a local celebrity.

He was brought up in a village on Scotland's east coast. His father was a fisherman. Religion, in his family, was a way of life. Alex's strength of conviction made up for his lack of education. He became known as a preacher among Scottish fishermen, and was in demand at home and in English meeting places when Scots went south for the fall fishing season.

He teamed up with an older shore worker of equal convictions. With Jock Troup as a hymn leader and Alex as preacher, the two held an open-air meeting in Great Yarmouth, an English seaport and industrial center, and attracted such crowds that they held a series of missions up and down the coast. Troup soon abandoned his job and enrolled in a mission school. Alex remained a fisherman.

BUT HE WAS no longer alone. He had found a wife among the girls working in the fishyard, and Ena was now with him wherever he went, moving like a nomad after the shoals of herring. Every Sunday they would gather their fellow Scots and hold services. At home both conducted Sunday school classes. Alex is still at it.

His adventures for the sake of spreading the Gospel have not always been peaceful. He has distributed gospel tracts to hoodlums and some resented it. He was



Alex Summers refuses to let himself be photographed but suggested that author Cordiner pose with tools of Summers' trade — bottles, tracts and letters from recipients of his messages in several countries

beaten up when he tried to give out his tracts to gamblers meeting in an isolated house on the sand dunes. He was almost strangled by an enraged man to whom he was talking about God. Tough teenagers he approached battered him with a football. He has not given up.

You can see him now, a bit bent by years of hard physical labor, dragging his feet, his red-rimmed eyes in the weather-beaten face looking out over the sea following the course of another of his missiles of faith floating on the waves. "I went to sea when I was fourteen," he says, "and now I can't go anymore. But I can still send my messages to sea and let them say the only words that count. As long as I can, life has a purpose."

CHRIST AT THE LAKE

"Then Jesus stood on the beach." That in itself is the whole Gospel. Jesus is there. That is, God does not leave us alone. He is always with us. And because we did not understand it, he has made it visible, more visible than in the morning hour and in the overwhelming language which speaks the language of creation. Through Jesus Christ he has taken upon himself our form and has appeared in our midst. In Jesus he has done and is still doing today what he did in days of old. He stepped forward wherever a man dared to follow him in faith and was now in danger of walking alone on the way of life. When Abraham in the midst of his journey, long after leaving the land of his fathers, became faint and feared that God's promise would no longer be fulfilled, God made him aware of his presence and fortified his faith by telling him to go outside and to look up to the stars which according to God's command had traveled their golden course for millions of years. When Jacob was forced to leave the tents of his father and was confronted by the wide, horror-filled wilderness, God came to him and strengthened him on his way. God himself strengthened his heart anew, when, returning from his long journey, he approached the homeland with trepidation and summaried all the strife of his early youth and all his worries about the future with the great words of experience: "I have seen God face to face and my soul has recovered . . ."

Whenever some child of God is alone in his solitude and mourning and fights the hard fight with a faint heart, then God is already coming to him. He who has created man and commanded him to live, is also present when man faces the challenge of life.

This is the meaning of the incarnation of God in Jesus Christ. It is as though God had wanted to be very close to man and therefore had taken off all divine nature and had visited man in the lowliness of his human nature. Jesus stood at the beach. Thus he stands at all times at the lakeside when people come home from the night of vain labors, from the lack of success, from all the defeats of their lives. Jesus is there, the invisible companion of our journey through life and of our strife.

From *"Messages from God's Word"* by Hanns Lilje
Augsburg Publishing House, Minneapolis

FIVE MAKE A FAMILY

Let's Drop Everything!

I STOOD AT the laundry sink in the basement, looking out the small window above it. I could see sparkling sky and a branch of the lilac.

Why did I start to wash these curtains? I asked myself angrily. They are old curtains—the kind that has to be washed carefully by hand and ironed. Almost everything I buy now is drip-dry.

If I had known this Saturday was going to be so beautiful, I would have planned an outdoor job. I like to schedule my days according to the weather. But, at 6:30 when I rose, the day was gloomy. Dan and I breakfasted together rather grumpily, and he went off at seven-thirty —working a Saturday shift for a vacationing fellow-worker.

BY THIS TIME, laundry time, Karen and Sue and Pete were up and engaged in a Saturday morning hassle. Sometimes they seem so grown-up. And sometimes (like today) I despair of their ever growing up.

"Mother-r-r-r!" I heard Sue whine. "Karen won't let me into the bathroom." She pounded on the bathroom door, but I pretended I did not hear her. I didn't want to be drawn into the quarrel.

"What's the matter with Dad, Mother?" This was Pete, hopping down the stairs on one foot, jarring the whole staircase at each hop.

"I don't know. Is anything the matter?" I tried to remain aloof. Didn't want to be involved in Pete's quarrel either.

"He's an old meanie. He won't let me go to the baseball game at Millford Wednesday night. Everyone's going."

"He's not an old meanie!" I forgot my resolve to remain calm, outside the storm centers. "You know why you can't go. You go to the night game every Wednesday. But this Wednesday the whole family is going to the Kents for dinner. They'll be hurt if you don't come."

"Oh . . . yeah . . . I forgot. Well . . . maybe we'll have fun. Mrs. Kent lets me back her car in and out the garage for practice." Pete hopped up the stairs . . . a much more difficult feat.

"MOTHER . . . ?" Karen came to the head of the stairs. "Gosh . . . that Sue. She's such a pest. Now that I'm a working girl, I only have Saturday to do my hair and wash my lingerie and press clothes and . . . she's always in the way . . ."

I didn't answer. Karen descended a few steps. "What are you doing? It's too nice a day to be working in the basement."

"I know. As soon as I finish here, I'm grabbing a hoe or the lawn mower or something. I want to be outside. What are you doing today, Karen?"

"Nothing." She spoke dejectedly. "Everyone's busy or out of town. Imagine . . . Saturday . . . and nothing to do . . ."

"Sad. We're all at loose ends today. And we should not be, on such a glorious day. We ought to take advantage of it. Summer is soon over. School will start. You'll go away to college."

"What's on your mind, Mother?" Karen was sitting on the bottom step now. She kicked her sandals off and examined her toenail polish.

I STOOD with my hands in the suds, gazing dreamily at that patch of blue sky.

"Let's drop everything, Karen, and take off on a picnic. Your father's done at noon. Pete and Sue are at loose ends for the day—or so they informed me last night. You and I can slap together a lunch."

Karen was already lifting the cover of the freezer which we have to keep in the basement. "Where's that two-pound package of hamburger? I'll take it out now so it starts to thaw."

She bent over and stirred the packages in the freezer. "Could we take this apple pie?"

"I've been wanting to get rid of it," I said. "Remember the time your father thought he'd found such a bargain . . . four pies for a dollar? They weren't even worth that. This is the last pie."

"Pie's always good on a picnic," Karen said. "I'll go up and start to gather picnic supplies. What shall we have to drink? Dad will want hot coffee."

"Coffee for me, too. You can make cold drinks, whatever you and Pete and Sue want."

KAREN WENT up to the kitchen and I finished my job. I could hear her running above my head. When Karen is enthusiastic about a job or a project, she works in a hurry. I heard her call Pete and Sue and tell them the plans.

Sue immediately asked, "May I call Buzzy and invite her?"

Oh no, I thought, meanly. Not again! Buzzy was with us Monday and Wednesday and Thursday this week. I heard Karen say sweetly, "Don't you think, Sue, that it would be fun to have just a family picnic this time? We haven't done anything together for a while."

Pete supported Karen. "Yeah, let's keep it in the family, gals."

"I'll make peanut butter sandwiches," Sue offered, Buzzy already forgotten.

"Eat your own sandwiches," Pete jeered. "I'm for hamburgers. Is there any charcoal left? Where are we going?"

"I don't know!" Karen said in a surprised voice. "I never asked. I'll bet mother doesn't know either. But there are plenty of places nearby."

I CAME UP to go to the yard and hang curtains. "Call your father, somebody, please. Just to alert him. Tell him we'll be there at twelve and we'll bring his fishing tackle."

I hung the curtains and walked across the lawns to the Mawsons' house. "Claire? Anyone home?"

"Up here," Claire Mawson called from a second-floor window. "Good morning, Connie. I see you've been busy."

"Just the one little job. Claire, are you going to be home for a while?" Claire nodded, and I went on. "We're going on a picnic. If it rains, would you take the curtains in?"

"Be glad to, Connie. I'll be home till three. They'll be dry long before that." Claire Mawson looked down at me and laughed. "What happened, Connie? Did you look at the sun and say . . . Let's drop everything!"

WE DO NOT prepare today for living tomorrow; we live today and thereby make life tomorrow more meaningful.—FRANKLIN M. SEGLER in *A Theology of Church and Ministry* (Broadman Press)

WORSHIP NOTEBOOK

STEWARDSHIP VERSUS WORSHIP

I'VE OFTEN WONDERED how one measures accurately the effect of much modern advertising. Sure, there are sales charts, reports of profits-and-losses, etc., but what percentage of the figures represent the influence of advertising?

Another way to put the question would be to ask whether, by their efforts to come up with catchy slogans and bouncing jingles, the ad-men really make a dent on the consciousness of the public.

BUT ADVERTISING isn't exclusively an activity of business and industry. The churches do a fair amount of it themselves. How many different kinds of roadside denominational signboards have you seen in your travels lately?

With all of the churches vying for the uncommitted individual, what really "sells" a particular denomination? Is it the attractive new church, or the fact that it's just around the corner? Does the handsome young pastor have an appeal for the children, or was it because friendly Mrs.-so-and-so next door was so eager to take your whole family along with her that first Sunday morning?

Or what about things like theology, educational programs, and reverent worship? Are these factors taken into careful consideration when a family begins to decide which church it will join?

Let's go a step further and ask what happens once a person joins a church. Is the influence of advertising, whether subtle or overt, still having its effect upon his religious life? Today it hardly seems enough for a person to be just a Christian who takes some part in his congregation. Somehow we've gotten the idea that a man or a woman isn't really a member until we've got him tied down to a certain field of *activity* (there's the key word!) and that he's kept busy.

So we organize all sorts of committees and groups and programs, and we're not satisfied until he's found his place in the family. Some pastors and church councils are so enraptured by this kind of approach that they create activities so every member will have something to do.

But there's something deeper involved here. The life of our congregations is becoming so compartmentalized that we are not so much the *family of God* in our local congregations as we are rather a miniature carbon copy of a sort of expanding bureaucracy that has invaded the government, business, industry, and the church at its organizational level. And furthermore it seems to me that all this may be keeping us all very busy, but is it bringing us any closer to a deepened, intimate relationship with God?

A LONG time ago a great saint, Benedict of Nursia, took as his motto, "Pray and Work." In these three little words were summed up the entire obedience of the Christian to his Savior. In their simplicity they point to a direction of obedience that is, in its highest form, imitative of the great obedience of Christ.

We can't be quite so simple anymore. We find all sorts of terms and we spell them out and then we set them before ourselves until it seems that Christian obedience is like the check-list that a housewife hangs in her kitchen, or an executive's secretary keeps checking off. The Reformation thundered a mighty

No! to the work-righteousness of all that was expected of a Christian in the days before 1517. Now it seems that the disease has sneaked in the back door. Only, instead of pilgrimages and relics, we are toting up committee meetings, charts, and programs.

RECENTLY a statement appeared which seemed to set Christian obedience down in no uncertain terms. Purportedly a statement on tithing, its scope is broadened to take in all that is expected of a Christian. This is the statement:

"1. Christian stewardship is the practice of the Christian religion, demanding the grateful response of the whole person to God's act of love in Christ Jesus. Under the claims of this love of God upon him, the Christian must offer to God all that he is and has.

"2. All members are integral parts of the life of the congregation. Worship, evangelism, parish education, and stewardship are channels through which young and old may practice their Christian faith.

"3. Since the large majority of a congregation's membership can make their response in part by the giving of money, which in a true sense is giving of themselves, the congregation should provide continuous opportunities for all to participate in its stewardship program, including pledging and the use of offering envelopes for the support of its local and world-wide ministry. Proportionate giving, with the tithe as a reasonable first step, should be encouraged."

The trouble with this statement is that it so mixes up terms as to be confusing to the average person and contradictory in its delineation of Christian obedience. The word "stewardship" is the clinker! Technically it means all that is said in the first paragraph of the statement. Stewardship is the life of an individual who attempts to live "in Christ." I have no quarrel with that, although I should like to suggest that the word "worship" or "service" could be substituted for stewardship in the first paragraph and the statement would still make perfect sense.

After all, worship is more than what we do in church every Sunday morning. It too is all of life. St. Paul says something about presenting our bodies "a living sacrifice, which is your reasonable service." This last is also capable of being translated "reasonable worship," so there is no problem there.

BUT IN THE third paragraph the word "stewardship" takes on the coloration of its popular usage and here the reference is to money. All of which makes one wonder how it is to be defined in pargraph two. And it is in this paragraph that I find trouble.

Reading these words and then following quickly with the rest of the statement, I get the impression that a Christian's obedience is open to four avenues: worship, evangelism, parish education, and stewardship. Furthermore it would seem that he may use any one of them. He may just attend worship. He may teach in the schools. He may be active on evangelism programs, or he may give money. Does this mean that he can take only one and not the other? If so, we're back to compartmentalizing the church's life, and that's not good.

The Christian who is sincere in his desire to live in obedience to God knows that he must walk in all these avenues. He must worship, he must teach and be taught, he must bring others, and he must give. In short, Benedict was right, "pray and work."

—EDGAR S. BROWN, JR.

Guide to Bible Study . . .

We can be confident about the future because we know that God has never failed his people in past centuries

By Henry Scherer

Second Thessalonians. *Chapter 2*

Christ's Advent. Christ's second coming has sometimes been forgotten by the church. The second advent has often been the subject of fantastic theories. Both attitudes err. It is likely no man on earth will ever understand exactly what Paul means in this chapter.

The oral teaching in Thessalonica, to which Paul refers, has never been written down for us. But, tantalizing though the gaps in our knowledge may be, one great and glorious Christian hope shines out in this chapter: at Christ's second coming the saints will be gathered with him (*verse 1*).

Many Thessalonians were shaken and troubled by the idea that Christ's second coming was just at hand. Paul could go on calmly about his daily tasks, feeling that this advent might occur at any moment. But many persons are not so serene or balanced.

Not all can be so well-balanced as the colonial legislator (during an eclipse of the sun) who called for candles and the continuation of business, while his colleagues were wringing their hands in fear and doubt, like the clamoring townspeople in the street. Any sane thinking about the second coming should bring joy and peace, not fear or perplexity (*verse 2*).

We wish that Paul had spelled out a bit more explicitly what he means by "the man of lawlessness" (*verses 3-5*). This part of the oral teaching at Thessalonica is lost to us, and it is idle to speculate on the details of its meaning. This "man of sin" has often been described through the centuries, depending on the religious bias of the writers; but it is presumptuous and silly to name any man, past or present, as the one Paul means. We simply do not know.

This lawless one is being restrained (*verses 6, 7*). Once more, we have lost the key to this mystery. Through the centuries God's people have suffered greatly from many enemies. Many savage persecutions have been the lot of Christians. Many powerful enemies have tried to destroy the church.

But Satan never is completely free. God rules, not the Devil. Evil is held back in time to spare God's people from being obliterated.

Incarnate evil has been destroyed (and will be destroyed) by incarnate goodness. Satan has been conquered by Jesus (*verse 8*). The day will come when Satan and his minions, in hell or on earth, can no longer harm Christ's followers.

But the way to this ultimate victory is long and hard. Eyes strain and hearts ache in waiting for victory over wrong, freedom from persecution. Satan still will bring great trials to men (*verses 9, 10*).

Pride and self-will bring condemnation (*verses 11, 12*). Satan still appeals to pride and selfishness. Many a "self-made man" worships his creator. Some men think themselves wiser than God. A host of men still love evil above God.

Christ's Past Advent. We anticipate the second advent with joy because we look back in assurance to the first advent. That is sound logic. In the days of the American Revolution, Patrick Henry

made a speech in Richmond, Virginia, on March 23, 1775, in which he said: "I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging of the future but by the past."

Far back of our knowing, or existence, God chose us to be his (*verse 13*). The Christian past augurs well for the Christian future. A child (unless his home is most abnormal) is happy and content with father or mother. Love, kindliness, protection have been had in the presence of father and mother in the past. So the child is serene and secure with either parent near.

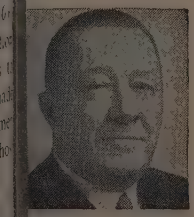
In the same way, the child of God is at peace in the presence of his heavenly Father. Whether he looks at God's dealings in his own life, or God's care for the church through the centuries, the Christian may feel secure for tomorrow because he sees God's love through all the yesterdays that have come and gone.

THE CALL to glory has been through the gospel (*verse 14*). Listen for the call. Read your Bible much and often. Be faithful at the worship services of your church. The very glory of God shines through our human clay, if we will seek that glory in the Gospel.

Paul urges the Thessalonians to stand firm (*verse 15*). They had many temptations to waver. There was persecution from outsiders. There was fear and distress among the members of the church, as in the attitude of many toward Christ's second coming. There was false teaching, against which Paul warned. It is never easy to be a Christian. To hold fast to tradition, to study and follow the Scriptures, is a strengthening and steadying influence.

Paul closes this chapter with a prayer for grace (*verses 16, 17*). We may be secure in our minds because God loves us. Our comfort and hope are eternal. No thing nor person can ever separate us from Christ. We are not merely consoled in our sorrows. Comfort is a word of strength. We are made bold and able for all the labor of life. God establishes us in every good work and word. Evil is self-defeating. Only the good will endure.

A HELPFUL BOOK. Read the new Fortress Book, *Four Centuries of the English Bible*, by John Reumann. You will catch a new vision of how great and glorious is the story of the translation of the Bible from Hebrew and Greek into English. You may be inspired to buy and use another translation than the ones you already know.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Where is heaven?

QUESTION: Eternity was mentioned in our Sunday school class recently. One member raised the question: will not the recent development of missiles, projectiles, and aircraft cause confusion in thinking about heaven, with its peace and security? What should have been the answer to his question?

REPLY: This is not a personal problem in the usual sense, but is one which is on many minds. The writer is not a

theologian, so can give only a commonsense answer.

The idea of the location of heaven was changed radically when Copernicus (1473-1543) demonstrated that the sun is the center of our system, with the earth and the other planets revolving around it. This theory was confirmed by the experimental work of Galileo (1564-1642). Prior to Copernicus the Ptolemaic theory was prevalent in learned circles, while among the common people the earth was believed to be flat.

According to the Ptolemaic theory, which made the earth the center of all, with everything else revolving around it, as well as with the flat earth idea, it made sense to think and speak of heaven as "up," or "above." It is plain now (since Copernicus) that what is up at noon is down at midnight, so "up" or "above" can be used only in a figurative sense.

The advent of missiles, projectiles, and aircraft have made no difference at all. The big change came four hundred years ago, though I am sure that most average people never thought of what a change had been brought about, and went on thinking of heaven as up or above. Now most of them are forced to think about the matter because of current space exploration.

Where, then, is heaven? No one knows. We can only surmise, for Scripture gives no definite information. It seems reasonable to think of the spiritual world as all around us—right here, and everywhere. Of course, we cannot sense it, because of our present limitations. Here is an interesting field for speculation and theorizing. Some have thought heaven may be on some other planet. Plato believed purified souls go to a star. The universe is not at all crowded. Or is it billions of miles away, somewhere out on the fringes of the universe? Wherever it is, we may depend on its reality.

Fear of darkness

QUESTION: Joan is three. She insists that I leave a light on in her room at night. Sometimes during the night she screams and tells of terrible things happening or about to happen to her. I don't believe she has ever been threatened or frightened. Why does this happen? I don't want to start her on a bad habit.

REPLY: Humans are not born with a fear of darkness—it is in some way acquired. It is probably the result of some experience, small to an adult but big to a little child, or of some story which has been told by someone. Darkness comes to be associated with something unpleasant or fearful.

A dim light in Joan's room, or giving her a flashlight, will do no harm. Point to the time when she is "bigger," and can do without it. Likewise, her door may be left partially open—until later when she is willing again to have it closed. Such procedures will help to bridge a gap, and lead to something better.

Beyond the immediate circumstances, you should raise the question whether Joan is happy with the other family members, whether an older child tends to overpower her, whether she is anxious or worried in the daytime, or whether she may be concerned about some phase of her own nature. Observe her daylight life, and try to solve any problems which may appear there—that may have much to do with meeting the night-time needs.

GREAT CHRISTIAN CENTURY

Christianity in a Revolutionary Age. Vol. III: The Nineteenth Century Outside Europe. Harper. 527 pages. $7.50.

This is the third in a series of large volumes on the history of Christianity since 1815. The first two treated Roman Catholicism, Eastern Orthodoxy, and Protestantism in Europe to 1914. The present volume covers the same period in the Americas, Asia, and Africa. Two more volumes are projected to deal with world Christendom since 1914.

Half of Volume III is given to a description of how Christians in the United States met the challenges of the 19th century. This is justified on the ground that, outside of Europe, there were more Christians in America than elsewhere. Besides, the vitality of American Christianity was such that its impact on the rest of the world came to be but little behind that of Europe itself.

Great strides were made in the United States during the 19th century to gather into churches the unchurched descendants of the colonists, new immigrants from Europe, Negroes, and Indians. Although freed from state control, churches moved toward nationalization in organizational structure, only to be thwarted by sectional feeling between North and South and by the emergence of new denominations on the western frontier.

There was resistance in America to such new intellectual currents as were reflected in evolution and biblical criticism. However, in the long run, adjustments were made to new knowledge in all major churches, even if scars were left. More characteristic was the activity of American Christians in movements to abolish slavery and war, to introduce temperance and emancipation of women, to curb vice and poverty.

The remaining half of the volume is devoted to similar treatments of Christian developments in such predominantly Christian areas as Canada, Latin America, Australia, and New Zealand, and on such predominantly non-Christian continents as Asia and Africa. In the estimation of the author the 19th century was "the great century," the age in which Christianity moved from triumph to triumph. THEODORE G. TAPPERT
Philadelphia

CONVERSATIONS ABOUT SANITY

Religion, Culture, and Mental Health. New York University Press. 157 pages. $3.50.

This is the third volume in a series reporting the symposia of the Academy of Religion and Mental Health. Starting on the well-worn premise that the health of man is affected not only by his somatic condition but also by social and cultural factors—religion too, has a role—a group of highly regarded anthropologists, sociologists, physicians and clergymen arrive at an awareness of a common goal: "Man whole and useful." They leave the field strewn with divergent views, a good number of intellectualized cliches and a twenty-one page appendix of possible and needed research in the field.

The 27 participants in the Arden House symposium heard four presentations and comments by so-called "discussants." This permitted a spontaneity of interest and observation scarcely translatable in a book except by "that reminds me" or "covering what was said last night." Three specific approaches to the question are listed as sociological, anthropological, and religious, to which is added a section dealing with the practical implications of mental health.

Highlights of the three presentations center in Margaret Mead's distinction between scientific knowledge and therapeutic ability (the medical and religious aspects) as related to mental health, and Father Salman's exposition of the relationship between religion and mental health. The latter is particularly helpful in stressing the importance of aspiration and integration in an area where adaptation has too long ruled the roost.

Again, speaking of the social merit of religion he declares "It seems to be a part of mental hygiene not to invent one's own religion, a religion not shared with anyone else."

This book shares the limitations of all conference reporting: a fragmentation of theme, a lack of contextual amplification; and a neglect of semantic exposition. In spite of these negative factors, the reader will be alerted to the considerable progress that has been made in this area of study.

New York City ROBERT D. HERSHEY

LUCID COMMENTARY

The Gospel According to St. Matthew. By Floyd V. Filson. Harper. 314 pages. $5.

This book is one of the first six published in Harper's New Testament Commentaries.

The author combines exegesis and exposition in a pleasing and interesting manner in his running commentary on section after section of the Gospel. His profound knowledge of Jewish ways, customs, and laws gives him a keen insight into Jesus' teaching.

The simplicity of Filson's interpretation is remarkable for one so scholarly. Difficult passages such as "Let the dead bury their own dead," turning the other cheek, the purpose of speaking in parables (not to conceal as Mark seems to imply, but to clarify), and many others, are interpreted with clarity.

There is little theological jargon in this book. Instead of emphasizing the church, faith, good works, righteousness, or even love (which certainly is not slighted) the author holds all his interpretations to the central teaching of the gospel. This teaching, at least according to Matthew, was the kingdom of God.

In the introduction the author praises Matthew for being a real scholar. He compiled and arranged his material in an orderly manner. There is no doubt in the author's mind that Matthew drew his material from Mark and Luke, the generally accepted unknown source called Q, plus another unknown source labeled M.

This commentary, along with its companions, if they measure up to the same standards of this one, should be valuable "tools" in the libraries of pastors and of any laymen who teach in a church school.

GEORGE J. BAISLER

New Kensington, Pa.

TV GUIDE

Religious Television. By Everett C. Parker. Harper. 244 pages. $4.

How-to-do-it book for planning and producing religious television programs, which should be valuable to anyone who venture into any phase of such effort. There are good chapters on "Mass Communication and the Christian Faith" and "Christian Perspective on Mass Communication."

ANTHOLOGIES

Valiant for the Truth. A Treasury of Evangelical Writings. Edited by David Otis Fuller. McGraw-Hill. 460 pages. $7.95

In this large and handsome anthology Dr. Fuller draws his guideline from Paul the Apostle through Athanasius, Anselm, Luther, Wesley, to J. Gresham Machen. The 31 writers represented in this book were mostly fighting men who took lonely positions against prevailing heresies. Very generous samplings are provided: 12 pages of John Huss from *Concerning the Church*, 15 of Jonathan Edwards ("An unpublished essay on the Trinity"), 12 pages of Dwight L. Moody (sermon on "The Work of the Holy Ghost"). For each author there are two pages of biography and appraisal.

Moments with the Devotional Masters. By Frederick Ward Kates. The Upper Room. 96 pages. 75 cents

Pocket-sized anthology of thoughts of 6 great Christians from Origen in the 3rd century to Karl Barth in the 20th. Good for the little book-breaks at odd moments, which may stir some full-sized thinking.

A Minister's Scrapbook. By Andrew Kosten. Baker Book House. 119 pages. $2.50.

Here are 440 brief quotations from a great diversity of writers, mostly of the present day, mostly sharp-edged and provocative.

Big Church Days in Berlin

T MARIENKIRCHE THERE WERE FAR MORE PEOPLE THAN THE CHURCH WOULD HOLD

GERMANY: Berlin. July 23.—This year's Kirchentag in Berlin which closed today looked different for many people depending on where they came from. If they came from the East Zone it meant much that they dared to come in spite of possible complications on their trip to Berlin or after their return. If they came from other countries (about 1,000 persons from 17 countries were present) they were still impressed by the vigorous impact the Kirchentag made both on public and church life.

I came from West Germany. Having traveled through the East Zone to Berlin fairly often, this time I could see the bad situation of agriculture while I traveled the Autobahn. Socialization of the farms last year caused many farmers to flee, and now there is a severe shortage of laborers. Many fields are no longer tilled, and the crops on others are behind normal. It is not surprising that food is insufficient. Besides potatoes, which have been rationed all the time, now butter is rationed. (In East Berlin each person will get 8 oz., outside Berlin mostly only 4 oz. per week.)

According to Walter Ulbricht the population of East Germany would in 1961 get as much as in West Germany. People in the East still remember this promise. In many talks with visitors to the Kirchentag one discovered that the mood of the entire population in East Germany is nearly as desperate as it was in 1953.

FAMOUS EAST BERLIN CHURCH
The Marienkirche

Opinions in both East and West are divided on whether it was wise to hold the church rally in Berlin. Some churchmen, especially those in East Germany, believe the church leaders should have accepted the offer of the East Zone government to come to Leipzig, as in 1954. This was turned down since it wasn't clear whether freedom of speech would be guaranteed. After the police president of East Berlin, Mr. Eikemeier, forbade the Kirchentag in East Berlin, some East Zone leaders didn't attend at all. Except Bishop Hornig from Silesia, no other bishop or church president from the East attended; they had apparently decided to stay with their troubled congregations.

Other people would have preferred t cancel the whole meeting if it could no be a convention of Christians from all o Germany.

Only daily services, prayer meeting and personal counseling were held in th eastern part of Berlin. But an estimate 10,000 church members from both Ea Zone and East Berlin came to the We Sector.

The danger of this solution lies in th fact that the East Zone authorities can and do, attack the church now even mor than before. In their newspapers an public statements they assert that th Kirchentag is a Western movement, con nected with capitalism and the NATO.

From the beginning to the end th Kirchentag tried to escape all politica implications. Finally the spirit of ou Lord's promise "I am with you" (mai theme of this year's meeting) conquere all problems and questions. Berlin w not—as some people feared—the funer of the Kirchentag, though the whole ma ter of continuing this lay movement h to be reconsidered. In spite of this w from the West realized again how nee ful the experience of our brethren in th East is for our church and our person life.

I was especially interested in two ex periences I had at the Kirchentag. Th first was the meeting arranged by Witte berg University in Springfield, Ohio, the American community chapel Berlin-Dahlem. Pastor Fred M. Ott representative of the Lutheran Wor Federation, and Pastor Herbert Reic stewardship secretary of the Church Hannover, got honorary degrees. Man German churchmen, such as Bisho Hanns Lilje and Provost Heinrich Grübe were present and emphasized the im portance of this ceremony, in which th

BELLS WERE RINGING
Outdoor carillon in Berlin

ittenberg Choir sang in German and nglish.

The other experience was on the open- g day of the Kirchentag. I happened to in the East Sector and wanted to at- nd the Marienkirche where President urt Scharf, successor of Bishop Dibelius president of the Council of the Evan- lical Church in Germany, was to each. But that church was filled to pacity two hours before the beginning. ith many others I was told to go to the ome church, but this was also crowded. ten minutes I reached the Sophien- rche which was also filled. But the urchyard under old trees and besides athered grave stones, the only church- ned open place in East Berlin, gave om for about 400 for an impromptu service. (Later I learned that instead of three opening services in East Berlin, seven were held.)

A young pastor in a black suit, without a robe, explained the way of the Israelites through the Jordan (Joshua, chapter 3) with all the hardships, but under the main condition: faith in the living God who gives us the courage to go down to the Jordan. "Hereby you shall know

PICKING UP MONEY
Offerings were thrown on the ground at crowded impromptu service in East Berlin

that the living God is among you." We who attended this service had this impression—the living God is still with us, even in our divided capital, and especially with the troubled brethren in Communist territory.

—REINHARD GROSCURTH

✠

WHEN WORSHIP is conceived simply as "inspirational," it may be taken as certain that Christianity is extinct. Christian worship is more perspiration than inspiration. One does not participate in the body of Christ by lounging for inspiration in an easy chair. "Inspirational" worship is like a habit-forming drug: the more you take opium, the more you need it; the more you imbibe the "inspirational" drug, the more ridiculous its forms must become in order to accommodate you. The fiercer also must be the competition of the drugstores that purvey the "inspirations."

—GEDDES MACGREGOR in *The Coming Reformation* (Westminster)

Wittenberg Choir

American "Image" Abroad Improved

SPRINGFIELD, OHIO—One thing the Wittenberg University Choir did on its recent 44-day tour of Europe was to help alter the "image" of Americans held by many Europeans.

This is the opinion of Hans P. Treuenfels, an international businessman who served as Lutheran World Federation representative to the Kirchentag, German Protestant Church Rally. The choir gave two concerts in West Berlin as part of the Kirchentag program.

Reiterating the impressions he had received from various church and government leaders in Europe, Treuenfels told Dr. L. David Miller, choir director, that the members had been particularly effective in conveying to the Europeans the facts that not all Americans are rich, that Americans abroad can be well behaved and that American college students know good music.

"And the fact that choir members worked hard and were willing to sacrifice in order to save money to finance a trip to carry American sacred music abroad was considered an outstanding example of stewardship by the Europeans," Treuenfels declared.

Another measure of the success of the venture came in the excellent reception given the choir by newspapers, radio and television stations and by concert goers, many of whom were content to stand in churches filled to overflowing.

The Wittenberg University Choir is shown singing in famou Marienkirche, East Berlin—only concert behind Iron Curta

17 Luther Leaguers Work Ten Days in Des Moines

By ALFRED J. BEIL

DES MOINES—Seventeen Luther Leaguers from eight states and Canada paid for the privilege of participating in a 10-day work camp here July 11-21.

The young people lived and worked at the Bidwell-Riverside Center, under the direction of the Rev. Carl S. Kaltreider, pastor of Our Saviour Church, Saginaw, Mich.

The leaguers constructed a baseball diamond, rehabilitated the playground and erected some new equipment, and painted the day school nursery furniture and basement walls and ceilings.

One evening the work campers gave a party for teenagers of the neighborhood; another evening they entertained young people from Lutheran churches in Des Moines; and one day they invited pre-schoolers from the area for a morning of fun.

The Rev. Mr. Kaltreider commented: "This is not meant to be a do-good type of program but one in which we endeavor to establish a Christian community within our group.

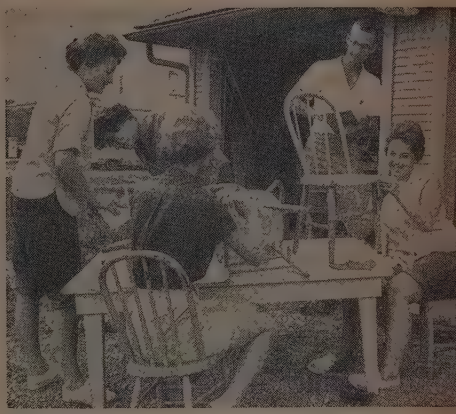
"Through Bible study and by associating with people in a community we learn their social problems and they get to know us."

In order to learn even more about the community, camp members visited the police station and traffic court and discussed juvenile crime and social problems with officials here.

Why did these young people elect to work without financial compensation rather than stay home and possibly get paying jobs in their home towns?

"I'm not afraid to work and I like the companionship of fellow Christians," said Daryl Knox, 16, son of a bee farmer from Potosi, Wis.

Carol Lawrence, 17, of Janesville, Wis., was there "because of the feeling of being wanted by someone who needs your help."



Mary Olsson, Marilyn Moench, Margo Brinton, Jeff Ruprecht and Sharon Carl are refinishing old furniture as part of work camp project

Sharon Carl, 16, daughter of a Methodist minister in Mason City, Iowa, said: "I enjoy doing something which I feel is helpful."

MICHIGAN

Evangelism Mission to Open With Address by Dr. Fry

By RAYMOND A. HEINE

DETROIT, MICH. — Dr. Franklin Clark Fry, president of the United Lutheran Church in America, will speak at the Lutheran Evangelism Mission Rally to be held Sept. 24 in Ford Auditorium.

More than 30 congregations in the area have been invited to enlist and train singers for the special combined choir at the rally, which opens the Detroit Area Evangelism Mission.

LOCAL COMMITTEES are being organized to prepare for the organizing convention of the new Lutheran Church in America next year. Sessions will be held in Cobo Hall, Detroit's new convention arena.

MICHIGAN . . .

MOUNT HOPE MISSION, in Marshall, has obtained a 4½-acre church site just a mile from the center of town.

When Mission Developer C. L. Irvin canvassed Marshall, he found only three United Lutheran families. "So," he reported, "we turned to the unchurched, the hospitals and even the jail for prospects.

In six months, 28 had signed to become charter members, and attendance averages 40 a Sunday. Target date for organization of the congregation is Dec. 3.

CENTRAL STATES

Order of Ruth Organized For Girls in Congregation

By MARTIN G. SCHROEDER

OMAHA, NEB. — Twenty-one teenage girls were inducted into the Order of Ruth at Kountze Memorial Church on June 4. These girls have been serving the church in various capacities since March, but their organization was not perfected until late in May. It is believed to be the first chapter of an organization of this kind in the United Lutheran Church.

THE OBJECTIVES of the Order of Ruth, as worked out by the members themselves, are:

1. To bring the teenage girls of the congregation into a closer conception of the duties and privileges of membership in the church; to stimulate them to greater service in the work of the congregation; and to give them certain concrete duties for the congregation which they can perform to the glory of God.

2. To provide helpers to serve in the sacristy at each administration of the Holy Communion; to provide members to deliver the altar flowers to the sick; to distribute gifts and remembrances to the shutins and elderly in the congregation; to provide baptismal napkins for all child baptisms at the font, and such other tasks as may be delegated by the pastor.

OHIO

Centenary of Cornerstone Celebrated at Miamisburg

By E. RUDOLPH WALBORN

COLUMBUS—A 100th anniversary of the cornerstone laying at First, Miamisburg, Oliver A. Rajala and Nils Johnston, Jr., pastors, will be observed August 27. The cornerstone has been removed and cleaned and will be placed on display.

THE 55TH anniversary of the oldest Hungarian Lutheran church in America, First, Cleveland, was observed May 28. Secretary E. Rudolph Walborn gave the English sermon; Pastor Aladar Egyed, the Hungarian. At a dinner served to 500 friends following the service, gifts were received to wipe out the congregation's building indebtedness.

EMMAUS, CLEVELAND, Luther Buchholtz, pastor, an inner-city church with a developing youth program, was aided for two weeks by a Luther League of America youth missioners team assigned by the BAM. The team included Brenta Clare Koch, Walhalla, S. C.; Cynthia Kay Wineman, Greensburg, Pa.; Richard W. Rhyne, Charlotte, N. C.; Frederick H. Reisz, Pittsburgh. They assisted in the vacation school.

MORE THAN 700 Ohio leaguers overran the Wittenberg campus June 23-25 for the Luther League of Ohio convention. New head of the Ohio league is David Meyer, Holy Trinity, Toledo, former Western conference executive committee member. He succeeds Judy Garber, First Church, Mansfield, who has been president the last two years. David is a Wittenberg sophomore, Judy a senior.

Other officers elected include Ruth Seeh, Trinity, Kent, named vice president for a second year; Kathy Karnofel, Trinity, Salem, secretary; Richard Schwerin, Resurrection, Hilliard, financial secretary; and John G. Kehrer, Jr., Trinity, Salem, re-elected treasurer.

Speakers included Chaplain Allen G. Youngblood, Advent mission, Cleveland, and Prof. John W. Rilling.

INDIANA

Cornerstone Laid for Messiah's First Unit in Ft. Wayne

By WILLIAM L. PIFER

Pastor Frank lays cornerstone as building planners look on

FORT WAYNE, IND.—Cornerstone for the new Messiah Church building in Fort Wayne was laid July 9. This congregation was organized in 1958 with 85 charter members and now has 215 adults enrolled. The Rev. J. G. Frank is pastor.

Completion of the first unit is scheduled for mid-October. It is located on a 3¾-acre plot at Meyer Road and U.S. Rt. 37.

KING OF GLORY CHURCH, Indianapolis, organized just a year ago, wanted a vacation Bible school, but facilities weren't available in the Orchard Park School, temporary meeting place for the young congregation.

A Lutheran family who own and operate Northern Beach Park, popular picnic area, came to the rescue. They offered the park for one hour each morning. Pastor Paul W. Bauer accepted.

Many thought the time wasn't enough. But the schedule was tailored to fit, and the school turned out to be a booming success with 101 attending for the ten days. Forty-one of the children were non-members of the congregation.

ST. PAUL'S CHURCH, Frankfort, broke ground for the new church to be built at a new site, Greenlawn Road and Highway 39. Meanwhile services are being held in South Side School.

MULBERRY HOME FOR THE AGED is obtaining a state license, according to the board of trustees. The home now is filled to capacity with 36 guests. New residents are admitted on a monthly basis.

ST. PAUL'S CHURCH, Smyrna, celebrated its 100th anniversary the week of July 9.

EBENEZER CHURCH, Indianapolis, celebrated its 125th anniversary Aug. 6.

OHIO . . .

SIX HUNDRED ADULTS and youth attended the Lakeside summer school held on the Lake Erie shores July 2-9. Pastor Paul J. Mumford, North Riverdale, Dayton, served as dean. Leaders included Pastor Glenn E. Clauser, Minerva, who headed a school for youth staff; Prof. Richard C. Wolf, Oberlin School of Theology; Mrs. Fred Wiegman, Philadelphia, ULCW staff member; Pastor Bruce Weaver, ULCA evangelism director, and Prof. John W. Rilling of Hamma Divinity School.

A SECOND OHIO summer school was held July 23-28 on the Wittenberg campus, with Pastor Austin Shell, Christ, Athens, as dean. An innovation was an intensive refresher course for pastors furnished by Dr. Harold Albert, Pittsburgh, on pulpit problems; Prof. David L. Ostergren, Hamma, on group dynamics, and Finnish exchange Professor Aarne Siirala on "the Meaning of Illness." A music course was conducted by Prof. Richard T. Gore of Wooster College conservatory and Wittenberg's organ professor Frederick Jackisch.

Synod President Lundquist and Mrs. Richard England view model of Martin Luther Manor

MINNESOTA

Martin Luther Manor Open For Residents Next Month

By PAUL LUTHER WETZLER

MINNEAPOLIS — The cornerstone of the new $900,000 home for senior citizens, Martin Luther Manor, was laid June 25. Speakers were Mrs. Richard England, president of the women's auxiliary which has more than 2,000 contributing members, and Dr. George Lundquist, president of the Northwest Synod.

Residents will begin moving in this September, according to Dr. Paul Luther Wetzler, president of the home.

Miss Martha Knutson, R.N., of Waseca, Minn., has been appointed resident administrator.

NORTHWESTERN SEMINARY was host to 23 pastors who took refresher courses in theology and the Bible, sponsored by the ULCA Board of Higher Education. Among the lecturers was Dr. Aarne Siirala, of the University of Helsinki, Finland, who spoke on lessons to be learned from the mentally ill.

ELEVENTH ANNUAL retreat for men of the Central Conference is scheduled Sept. 8-10 at the United Lutheran Camp at Chisago City, Minn. Speakers will be Dr. George Bass, the Rev. David Gerberding, the Rev. Thomas L. Guinn, the Rev. Dick E. Hamlin and the Rev. William W. Williams.

A THREE-DAY Minnesota School of Missions will be held Sept. 12-14 at First Trinity Methodist Church, St. Paul. Dr. Theodore E. Mattson, executive secretary of the Augustana Board of American Missions, is on the faculty.

PRESIDENT LEONARD KENDALL of the Minnesota Conference, Augustana Church, has invited all ULCA and Augustana pastors to attend a conference Aug. 28-30 at Gustavus Adolphus College, St. Peter, Minn. Speakers will be Dr. Wilhelm Pauck and Dr. Robert Paul Roth.

ST. JOHN'S CHURCH, Duluth, is enjoying steady growth and has made full payment of an old debt to the Northwest Synod. The Rev. Gerald C. Eisele is pastor.

TRINITY CHURCH, Long Lake, is building its second unit. Full payment of the debt on its first building has been made to the Board of American Missions.

Many Hear Billy Graham

The rains came but crowds poured into State Fair Grounds to hear Evangelist Billy Graham. Few Lutheran clergymen took an active part in the Twin City crusade, but many encouraged their people to attend. Commitment cards coming to the desks of Lutheran pastors indicate that many parishioners attended the rallies.

Overseas Missions Get Funds

BOARD OF FOREIGN MISSIONS allocated $310,000 for work in five overseas mission fields. Largest grant was $196,546 for Japan. Others were for Argentina, $16,250; British Guiana, $47,767; India, $27,840, and Liberia, $15,650.

KIRSTEN MARIE JENSEN

Liberian President Honors Miss Jensen on Retirement

Miss Kirsten Marie Jensen, recently retired missionary to Liberia, was honored by the Republic of Liberia for her humanitarian work. On June 29 President Tubman invested her as a Knight Official of the Humane Order of African Redemption.

President Tubman cited Miss Jensen's 33 years in the country as a missionary nurse. She founded the Lutheran Children's Nursery at Sanoyea in 1941, and headed it until her retirement. The nursery was established to care for motherless children.

Prepares for Liberia Service

The Rev. Ronald Kragthorpe, organizer and first pastor of Holy Trinity Church, Opportunity Terrace, Spokane, Wash., will enter the School of Missions in Chicago this fall to prepare for service in Liberia.

HANDBOOK OF DENOMINATIONS IN THE UNITED STATES

SECOND REVISED EDITION

Frank S. Mead. Prepared from the latest and most authentic data, this book includes information on more than 260 religious bodies. Gives an account of the history, doctrines, distinctive characteristics, and present status of each. For ministers, church officers, church school teachers, here is information clearly and fairly presented.

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144 pages *$2.50*

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LUTHERAN BOOKSTORE

Architect Jefferson A. Elmendorf's conception of Centrum at California Lutheran College

New College to Build Unique Student Shopping Center

By LOUIS F. MERTZ

LOS ANGELES—Construction of the first units of a student shopping center, to be called the Centrum, was authorized by the board of regents of California Lutheran College at Thousand Oaks. Cost of the project is $550,000.

The Centrum is a radical departure from the usual student union building. Instead of being put in one building, various facilities such as the cafeteria, dining room, recreation rooms, lounge, post office, book store, offices, etc., are grouped as units on a 12-acre plot.

First phase is to include seven of an eventual 11 buildings, with completion set for next Feb. 1. Second phase includes a college motel inn, six stories high.

THIRD ANNUAL fellow's roundup was held July 4 on the Thousand Oaks campus. Dr. Orville Dahl, president of the new college, announced that 385 Fellows have pledged $570,000 to the school. Goal is 1,000 Fellows and $1 million.

Mr. and Mrs. Richard Pedersen, donors of the land on which the college is being built, and Dr. and Mrs. Kramer, who are donating the garden apartments nearby, were introduced.

CALIFORNIA HOSPITAL's kick-off for its new nine-story wing got off to a colorful start with a parade highlighting more than half a

Horse-drawn doctor leads hospital parade

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These are the charter members of Faith Church, organized this spring at Santa Rosa, Calif.

PACIFIC SOUTHWEST . . .

century of progress. The occasion marked the razing of the old North Building addition, built in 1902, to make way for the new $3-million wing and cancer center.

Dr. Harvey G. McNeil, 82, oldest practicing physician on the hospital staff, pulled up at the head of the parade in a horse-drawn buggy. Following him in "horseless carriages" dating back to the early 1900's were motion picture star Barbara Rush and hospital officials. Student nurses were dressed in turn-of-the-century uniforms.

California Hospital is owned and operated by the Lutheran Hospital Society of Southern California. Birger Tinglof is president and George E. Peale is general manager.

IN MIAMI, FLORIDA

St. Peter's

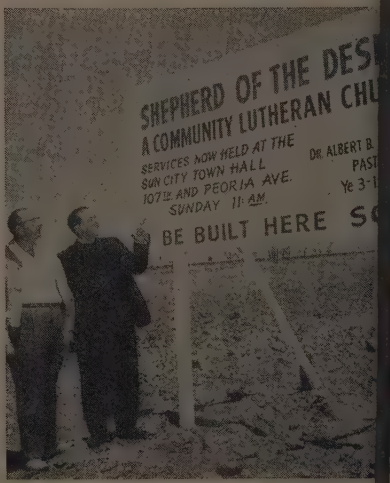
33rd to 34th Avenue
on West Flagler Street
Carsten H. Ludder, Pastor
Worship
9:30 and 11 A.M.

Historical St. John's

81 Christopher St., New York City
"The Lutheran Church in Greenwich Village"
The Worship Service: 11:00 A.M.
Polish Worship: 9 A.M. Spanish Worship: 7 A.M.
Rev. Fred P. Eckhardt, Pastor

FAITH CHURCH, Santa Rosa, was organized in May with 81 charter members and 75 children. The Rev. Robert R. Freistedt is the mission developer. Services are held in the Luther Burbank Art and Garden Center.

SHEPHERD OF THE DESERT CHURCH, Sun City, Ariz., bought a five-acre church site in a cotton field. The mission congregation is made up of members over 50 years old.



John Zilien, building chairman, and Pasto Schwertz view sign at Sun City church sit

First United Lutheran Church, San Francisco, celebrated its 75th anniversary with a dinner on June 23. This was the first English-speaking Lutheran congregation on the Pacific Coast. The Rev. F. G. Ranlett is pastor.

Anniversary events continue to next June 13. Plans call for a fund raising effort toward construction of a new educational unit.

CARIBBEAN

Welfare Society Organized To Aid Queen Louise Home

Christiansted, St. Croix, V. I.—A new Lutheran welfare organization was formed here on June 15. The Welfare Society of the Virgin Islands consists of the five congregations on St. Thomas, St. John and St. Croix.

Its immediate purpose is to administer and support the historic Queen Louise Home for Children in Frederiksted, St. Croix. The home is supported in part by a grant from the ULCA Board of Social Missions.

In addition to the delegates from the five congregations, attending the meeting were Dr. Eduardo Roig, president of the Caribbean Synod, and the Rev. Harold W. Reisch, director of inner missions in the Board of Social Missions.

First officers of the new corporation are: President, the Rev. Ronald E. Will; vice president, the Rev. Robert E. Fellows; secretary, Miss Beryl Wilbekin; treasurer, James Hurd. Delegates at large are Fritz Lawaetz and the Rev. James Amos.

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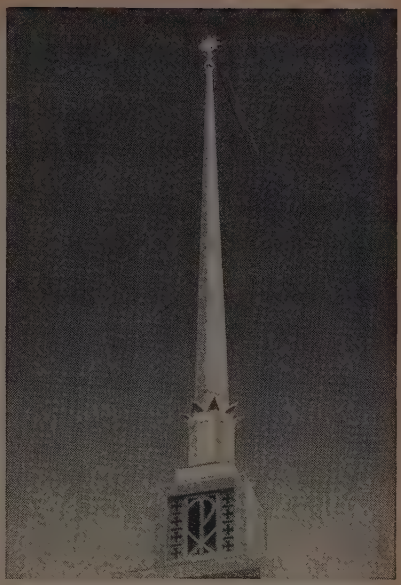

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Free-standing cross draws attention to new St. Luke's church building at Washington, N. J.

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Growing St. Luke's Church Dedicates $130,000 Edifice

TRENTON — More than 325 attended the dedication services for the new St. Luke's Church in Washington. The five-year growth of the congregation, to a confirmed membership of 211, has been made possible through the efforts of the former developer the Rev. Herbert S. Hinman, and the Rev. Graham T. Rinehart, the present pastor.

The new $130,000 edifice has a seating capacity of 160, and eight classrooms. It is situated on a four-acre plot along highway 69.

Participants in the service were Dr. Edwin H. Knudten, the Rev. Howard A. Lenhard, the Rev. Herbert S. Hinman, and the Rev. Graham T. Rinehart.

ST. JOHN'S CHURCH, Passaic, is installing a new $32,000 pipe organ. The new instrument will have 38 stops and three manuals.

REDEEMER CHURCH, Dumont, has four young men studying for the Lutheran ministry. —RALPH I. SHOCKEY

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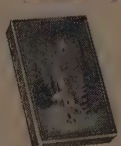

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Lutheran Deaconess Conference Gathers on Baltimore Campus

BIENNIAL MEETING of the Lutheran Deaconess Conference in America was held June 25-27 on the campus of the Baltimore Deaconess House and School. Membership of the conference includes nine deaconess houses of four church bodies: The American Lutheran Church, Augustana Lutheran Church, Lutheran Free Church and United Lutheran Church in America. There are about 400 Lutheran deaconesses in the United States and Canada.

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WESTERN CANADA

Vacation School Offerings Go to Developing Mission

By E. G. GOOS

EDMONTON, ALTA.—The vacation church school at St. Mark's Church, Regina, Sask., carried the home missions theme to a practical conclusion.

Home mission offerings received in the first week were taken by two girls and presented to the pastor of the newest ULC mission in Regina, the Rev. Roger Huebner of St. Timothy Church (*photo on next page*).

THE REV. F. W. LENZ, of St. John's Church, Edmonton, brought his junior high pupils to visit Faith Church and learn how a mission is begun and develops. The junior and junior-high groups of Faith Church visited a nearby Augustana mission, Christ Church.

Mission Developer O. J. Larson opened his parsonage for three weeks for sessions of vacation church school in his new area. With 78 enrolled and 68 attending faithfully one or the other of the three sessions, Pastor Larson has prospects for a good Sunday school beginning September.

HOLY CROSS CHURCH, a mission started

n Brandt (left) and Sharon Johnson gave
ering from vacation school at St. Mark's
pastor of St. Timothy's, Roger Huebner

year ago in Mayfield by the Rev. John
ngbeil, held its organization services June
The Rev. R. Sedo, president of the West-
Canada Synod, and Board of American
ssions Director Otto Reble took part. The
ssion numbers just over 60 confirmed
mbers and holds services in a school.

FIRST UNITED LUTHERAN CHURCH, Flin
on, Man., laid the cornerstone of a new
urch edifice on July 30. President Sedo
isted the pastor, the Rev. Emerson Jury,
he service.

Built of brick, the structure is estimated
cost $115,000. The congregation has been
ving steadily forward in Christian stew-
ship and evangelism.

CLU MEETINGS to get United Lutheran
Augustana congregations to know each
er better are planned a little later in the
son. The churches co-operated in sum-
camps both in Saskatchewan and in
erta.

REPRESENTATIVES of the various Lutheran
ies operating in Canada will meet at
nipeg, Man., Sept. 6-7, for a series of

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theological discussions. Conference theme is "The Sacraments We Administer."

WESTERN CANADA United Lutheran Church Men held their annual convention at the Lutheran Bible Camp at Mulhurst Beach on the civic holiday, Aug. 7. President Jack Oetgen was the scheduled speaker.

Kids Get Queer Ideas

My sister told me about one Sunday morning when she was putting the last-minute touches on her three little girls before the family ventured out for Sunday school and church. After their father had given them cash for their offering, Barbara—aged four —looked up smiling and said, "Isn't Jesus lucky? He gets all the money."

—ANNE G. HAYS

Two Conferences to Meet at Hartwick College Next Month

By CLAYTON G. VAN DEUSEN

ALBANY, N. Y.—Fall convention dates of the Central and Hartwick Conferences have been changed, to allow both to be held at Hartwick College, Oneonta. Central Conference will meet Sept. 13 at the college, which is outside conference boundaries. Hartwick Conference meets there Sept. 14.

Hudson Conference will meet Sept. 22 at St. John's Church, Hudson. Dr. Alfred L. Beck, president of the New York and New England Synod, will speak at each conference meeting.

United Lutheran Church Women of the Hartwick Conference will meet Oct. 10 at St. Mark's Church, Middleburgh. The Hudson Conference ULCW will meet Oct. 17 at St. John's Church, Middletown.

"DO-IT-YOURSELF" CHURCHES are not a thing of the past! All labor on the proposed building for St. John's Church, Burlington will be done by members of the congregation, assisted by friends and interested parties.

Organized in 1955 and now having 8 confirmed members, St. John's broke ground in June. Taking part were confirmand Robert Emhof, Edward Cleinman and Kathleen Hovick; the Rev. Theodore W. Warren pastor of the Hartwick Seminary-Burlington parish, and the Rev. James A. Harrison chairman of the home missions committee of the Hartwick Conference. Speaker at the kickoff dinner, which sparked substantial pledging by the members, was Dr. Albert Schilke, synod home missions superintendent.

KING OF KINGS CHURCH, Vails Gate, near Newburgh, is not yet familiar beyond the Hudson Conference, where it is the newest mission. With worship begun in December and Sunday school in February, the work has progressed under the Rev. William J. deHeyman, mission developer.

SISTER MARIAN MAURER will be in the Hartwick Conference Oct. 9-31. She will make 19 appearances in 15 churches and Hartwick College. Her itinerary was arranged by Mrs. Edward Wiediger.

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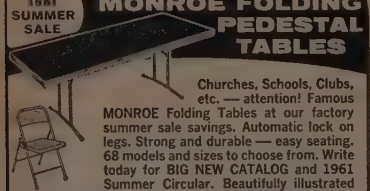

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—CHANGES OF PASTORATE—

VIRGINIA

RENDELMAN, C. H. From First Church, Norfolk, assistant pastor. To Redeemer Church, Bristol, Tenn.

YOUNG, JACOB H., JR. From Philadelphia Church, Granite Falls, N. C. To Holy Trinity Church, Martinsville, Va.

—DECEASED—

THE REV. EDGAR H. DAUGHERTY, D.D., 87, died July 28 at Zelienople, Pa. A graduate of Thiel College and Philadelphia Seminary, he was ordained in 1901 by the Pittsburgh Synod.

He served pastorates at Grace Church, Spring Garden, Pittsburgh; Oak Grove, Beaver County; Harrison City-Boquet, and Brush Creek, Manor, Pa. He retired in 1941. In 1949 he received the honorary doctor of divinity degree from Thiel College.

Surviving him are a daughter, Mrs. Ruth Hebrank, of Irwin, Pa., and a son, Dr. Paul H. Daugherty, missionary superintendent of the Pittsburgh Synod.

Funeral service was conducted July 31 at the Brush Creek Church, where he was pastor for 32 years, by President William C. Hankey, synod president, and the Rev. Russell L. McCullough. Burial was in Brush Creek Cemetery.

THE REV. WILLIAM C. HEIDENREICH, 78, died June 22 in Holdrege, Neb. Born in Lena, Ill., he attended Midland College and Western Theological Seminary, and was ordained in 1906.

He organized ULCA congregations at Oshkosh and Lewellen, Neb., and in succeeding years served pastorates in Forreston, Ill.; Sharon, Wis.; Manlius, Illinois Bluffs and Meredosia, Ill.; Leigh and Wayne, Neb. He returned in 1939 to Oshkosh and Lewellen, and retired in 1951. He continued service as resident supply pastor in Hampton, Neb., until 1958.

Surviving are his wife, the former Maude Ella Folsom, and six daughters: Mrs. G. Esther Kistler, Wood Lake, Neb.; Mrs. Arna A. Peterson, Fullerton, Neb.; Mrs. Edwin L. Cording, Belvidere, Neb.; Mrs. Ralph Fronville, Lake Oswego, Ore.; Mrs. Robert P. Hanson, Big Timber, Mont., and Hiss Wilma Heidenreich, Holdrege, Neb.

Funeral service was conducted June 26 at St. Paul's Church, Wayne, Neb., by Dr. T. J. C. Schuldt and the Rev. R. E. Shirck.

MRS. ELLEN JARDEN NOLDE, 60, wife of Dr. O. Frederick Nolde, died July 27 at her Philadelphia home. She was a former teacher, and in recent years was a free-lance correspondent covering the United Nations in New York. She was UN correspondent for *The Lutheran* in 1953-55.

She was the author of *The United States in the United Nations*, published earlier this year.

Her husband is dean of the graduate school, Philadelphia Seminary, and director of the Commission of the Churches on International Affairs, World Council of Churches.

Mrs. Nolde is survived also by a son, Anthony Derf Nolde; two daughters, Susanne Van Leer Nolde and Mrs. Bruce Berger; a sister and one grandchild.

Private funeral services were held July 29, with burial in Laurel Hill Cemetery, Philadelphia.

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In Conclusion

READING and answering letters take up a large part of an editor's time, at least on a magazine with a small staff such as *The Lutheran*. Especially when I am away from the office three or four days, letters accumulate until I think I'll never catch up. I try to answer 40 or 50 each day from the backlog, and file away some that don't seem to require replies.

We get about as many letters applauding what we publish as those denouncing us. The letters of disapproval, though, are longer and sometimes fiercer. I like angry letters if they are legible. In fact, all the letters are useful because they make us aware of what people are thinking, and they cover such a wide range of subjects that we are kept well educated about almost everything.

OFTEN, THOUGH, I can't make headway in coming to agreement with people who write. For instance, there is a vigorous man in Chicago, a member of the American Evangelical Lutheran Church. He wants the constitution of the new Lutheran Church in America changed so there will be many more laymen than clergymen elected as delegates to conventions of the new church.

After writing back and forth about this, he telephoned me at some length, but still was not satisfied. My point was simple. The constitution of the new church can't be changed at present. Previous to 1960, when the constitution was being written, anything was possible. Changes will again be possible by amendment after 1962. Why bring up questions at this time when nothing can be done about them?

What this man in Chicago has in mind is the situation with which he was familiar in the Church of Denmark. Immigrants from some European countries reacted against the clergy-dominated churches in their homelands, and guarded fiercely against that sort of thing in their new churches in America.

Forefathers of the United Lutheran Church went through this struggle in the 18th century. Dr. Charles Gladfelter of Gettysburg College is writing a book about it, which is lively reading. Many hours at synod conventions in those days were taken up with complaints of laymen against their pastors. For the first time in their lives they were free to talk back to the clergy, and did.

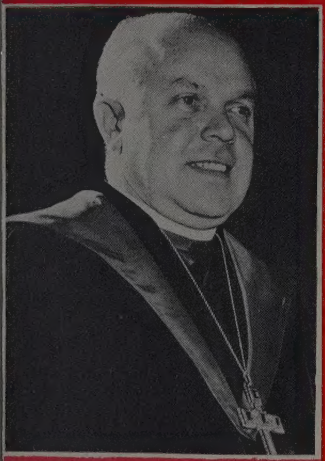
LATER ON things settled down. Pastors are the full-time workers in the church who usually have more detailed knowledge of problems discussed in church conventions than most laymen have. We split up representation evenly at conventions, 50 per cent pastors and 50 per cent laymen, not that this represents the numbers in each group but because this provides a practical means of getting well informed debate.

In all the church conventions I have attended I have never seen a split on any question with clergy on one side and laymen on the other, except once or twice when laymen wanted budgets increased beyond the level the clergymen thought would be accepted at home (the laymen won, but the budgets were not met 100 per cent).

We have excellent relations, it seems to me, between laymen and clergymen in our church, with progress steadily being made in persuading laymen to take more active part in all the affairs of the church. I'm sure that will be true in the new church too, but haven't been able to convince my friend in Chicago.

—ELSON RUFF

Books by HANNS LILJE



One of the outstanding theologians of modern times, Hanns Lilje has held some of the highest Lutheran offices of the world, including president of the Lutheran World Federation and member of the Central Committee of the World Council of Churches. He is at present Bishop of the Evangelical Lutheran Church of Hannover. During World War II he was imprisoned by the Gestapo where he remained until he was liberated by the American army.

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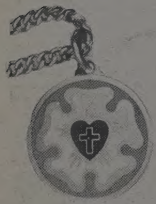

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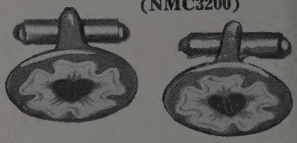

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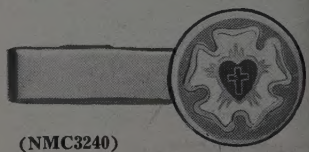

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